

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 241.

The Principles of Nature.

EXAMINATION OF SPIRITUALISM.

BY THE NEW YORK PHILOSOPHICAL SOCIETY OF THE MECHANICS' INSTITUTE.

The summary manner in which Spiritualism was disposed of by the American Scientific Association, and their treatment to Dr. Hare at their last session in Albany, seems to have been overruled for good in provoking a more general inquiry into the subject, and a discussion of its claims by philosophical societies. Among these latter, the above-named Society has taken up the subject in an earnest systematic, business-like manner, which if they pursue as they have begun, must result in establishing the truth in many minds. One of the objects of the above Society, is to meet weekly for the interchange of experiences and opinions on new and intricate subjects, in the form of debate; and in the course of these exercises, the following question was proposed for their consideration:

"Can the manifestations of modern Spiritualism be accounted for upon any physical laws?"

In consonance with the significance of the title of the Society, it was very proper for them to ascertain, beyond a doubt, that the facts exist which they were called upon to account for. Accordingly, they made arrangements for mediums to be brought before them to exhibit the phenomena, a record of which was made by their secretary, and subsequently reported to said Society as the basis of their debate. The following is the report and a brief synopsis of the debate which followed:

MONDAY EVENING, September 8, 1856.

Report of Spiritual Manifestations through the Mediumship of Mrs. Coan, before the Philosophical Society of the Mechanics' Institute, assembled in their Rooms, No. 20 Fourth Avenue.

Mrs. Coan was invited by the Society to be present for the purpose of exhibiting before them some of the spiritual phenomena which occur in her presence, as a basis for the discussion.

Mrs. Coan took a seat by the side of the President, Mr. Rosevelt, on the platform which had been prepared, some three feet above the floor, and in full view of all the audience.

Alderman B. F. Purdy first took his seat at the table, opposite the medium, and wrote secretly, so that no person saw what was written, on several slips of paper, names of different persons who had died. He folded and rolled each paper separately into a bullet form, and then rolled them all together in his hands, and dropped them on the table before the medium. He then took them up separately, and asked if the Spirit was present who bore the name written on this paper? Holding it in his fingers, and taking up the papers successively in this way, an affirmative answer by raps was given to one of these papers, which was laid aside. Mr. Purdy then wrote and folded as before, on slips of paper, the names of diseases, and asked the Spirit if either of them were the cause of its death? *Ans.* "Yes." He then successively took up the papers, and the Spirit indicated by raps the paper on which the disease was written which was the cause of its death. This paper was put aside with the other. Mr. Purdy then wrote figures signifying the several years in which the persons had died whose names had been written, and rolled them as before, and asked the Spirit to rap on the one indicating the year of his death. Then taking them up separately, raps occurred when he held one of them, which was put aside with the other

papers. He then asked the Spirit to rap when he spoke the letters of the alphabet which formed the initials of his name. Raps occurred on C. B. The several papers thus indicated by the Spirit were now opened. The initials were G. B. instead of C. B.; the person died of consumption and in the year as indicated on another paper. All correct except the letter C., which should have been G. Mr. Purdy here stated to the audience, that neither Mrs. Coan nor any other person made the raps which answered to these letters and papers.

Mr. John Reid then took the seat at the table, opposite the medium. Mr. Reid wrote secretly several names of persons who had departed the earth-life, on slips of paper, and folded and rolled them into bullets, and placed them on the table. A Spirit affirmed by raps that his name was written on one of the papers, and said the initials were H. J. The papers were successively taken up, and the one indicated by the Spirit containing his name, was laid by itself. The names of several diseases were written, and in like manner one of the papers were selected and placed with the other paper. The age was then asked, and in reply, the Spirit commenced rapping until fifty-three raps were successively and distinctively made.

Ques. Did you leave a wife? *Ans.* Yes.

Q. Did you leave children? *No answer.*

Q. Did you leave a child? *A.* Yes.

Q. Was it a girl? *A.* No.

Q. A boy? *A.* Yes.

The papers were now opened; they contained the name of Henry Jessup—disease of kidneys; these and all other answers being correct, during these examinations by Messrs. Purdy and Reid.

Some gentlemen of the Society, standing at the end of the platform, were endeavoring to ascertain where the raps were made, and how made. For this purpose they leaned down and stretched out their hands on the platform, near the medium's feet; and when called to account by the President, they said they were endeavoring to see if the medium made the raps, but concluded that she did not.

Mr. Garvey took a seat at the table, secretly wrote names on slips of paper, folded them together singly, then rolled them up and placed them on the table. He then took them up singly, and asked if any of the Spirits were present whose names were written on the papers. The Spirits responded to one of them. Mr. Garvey said he supposed they would respond to that one. He knew what name was written on it, because he knew it was the last paper written, and should consider it no test. He wrote on other papers, and the same name twice in different forms, but got no response. He called the alphabet, and asked the Spirit to rap on letters forming its name, but received no answer. The audience were asked to write questions or names on paper, and roll them up. These were gathered together and taken up singly, and the Spirit whose name it bore was asked to rap, if present. No response. Mr. Garvey expressed himself very skeptical as to the spiritual claims, and intimated that it was deception.

Mr. G. W. Glaze wrote names on paper, and asked the Spirits whose names were written, to respond as he pointed to them. No response. He asked, "Are any of my Spirit friends present?" *A.* Yes. "Will you indicate who you are by rapping on letters of the alphabet as I point to them on the alphabetical card?" *A.* Yes. In this way "Mother" was spelled out. He asked, "Is it my mother?" *A.* No. "Grandmother?" *A.* Yes. "On my wife's side?" *A.* Yes. "Give the initials of your name." "E. M." was given. Mr. Glaze said he did not know whether "E. M." was correct or not. He asked if she died in New York, New Jersey, Pennsylvania, Maine? No answer. "Is either of my brothers present?" *A.* Yes. "Which one?" *A.* William.

Dr. Vandewine next took the seat at the table, and asked if the Spirits would answer his questions in German? *A.* Yes. A conversation was held between the Doctor and his Spirit friends in the German language, which the medium stated she did not understand.

MONDAY EVENING, September 15, 1856.

At Mechanics' Institute, 20 Fourth Avenue, President Rosevelt introduced the subject of spiritual manifestations, so called, by communicating his own views as to the cause of the phenomena, which were, that they were all produced by electricity; and he supposed those persons who were most electrical were the best mediums. He said the medium's and questioner's minds were like two clouds coming together, which discharged electrical currents. The character of the communication was, he thought, always determined by the organ in the brain which the electricity passed through last before making the manifestation. J. B. Conklin was present, as the medium invited by the Society for the purposes of testing the phenomena this evening, and took his seat on the platform which had been prepared, sufficiently elevated to be in sight of all the auditors. A four-legged table—size about two feet by three and a-half—was placed on the platform, behind which Mr. Conklin took his seat, by the side of the President, facing the audience. Mr. Partridge being in the room, he was invited to take a seat on the platform which he did. Prof. Verney was also invited upon the platform.

Dr. Vandewine was first invited to take his seat at the table, opposite the medium, and proceeded to test the phenomena. First, he wrote on four slips of paper, relationships; second, he wrote on several slips of paper, figures, for the purpose of having the age indicated; third, he wrote on slips of paper the first name of each of the several persons intended to be indicated on the before-mentioned papers; fourth, he wrote the names of towns and cities where his friends had died. All these slips were written secretly, folded and rolled in bullet forms, and all rolled in his hands together, and then thrown on the table. Dr. V. said he could not tell what was written on any one of the papers, and he asked if a Spirit would tell him? *A.* "Yes," by three tips of the table from the medium toward the questioner—the medium's hands resting lightly on the top of the table, near to the edge at which he was sitting. Dr. V. took up each paper successively in his fingers, and while holding it, asked, Does

this paper contain the relationship, age, name, or place of your death? While holding the first paper thus taken up, he asked, Does this contain the name? A. "No." Relation? A. "No." Age? A. "Yes." Q. What was the age? in answer to which the table commenced tipping, and many persons counted some 68—69—70—71. Q. Will the Spirit tip the table for each ten years of his age, and stop, and afterward tip once for each year? A. "Yes." The Spirit then tipped the table seven times. It was asked if it meant to say it was seventy years of age? A. "Yes," by three raps. Q. Were you a year older? A. "No."

The Doctor held another paper in his fingers, and asked the Spirit what was written on it. The Spirit replied, "Grandfather." The paper was opened and the answer was found to be correct. The Doctor did not choose to test this experiment further. He then commenced and wrote eight questions in the German language, which were answered affirmatively and negatively—one of which was answered while he was writing it. Afterward he asked orally, what the Spirit died of? The Spirit said, "Don't know." The Doctor said he died of old age. He asked the Spirit, in German, whether he was in heaven? The signal was given for the alphabet which the President called and the following answer was spelled out, by tipping the table when the letters were spoken:

"I am not in hell; I am in this room! You can rate it heaven if you please."

Mr. Whitman then took a seat at the table, and wrote five names of persons who had departed this life, on as many slips of paper; then five relationships on five other papers; also the ages of the five persons on other five papers. On another slip of paper he wrote five towns and cities where the five persons died; on five other papers the causes of their deaths. All these papers were rolled together so that no person could tell what was written on any one of them. Then the Spirit was asked to indicate, by tipping the table, the five papers which correspond—that is, the name, age, relationship, place of death, and cause of death. Each paper was taken up separately, and five of them were accordingly indicated by the Spirit, which were laid aside, and on opening them afterward, they were found to correspond to one of the persons, except one paper, which was discovered afterward to have been taken up accidentally from other papers than those indicated by the Spirit. Then these papers were all mixed together again, and the Spirit was asked to indicate the paper which belonged to the series, which it did—thus making the series complete.

Mr. Whitman then announced to the audience, that he had never before seen the medium, and that his questions were all answered correctly.

Prof. Garvey took a seat at the table, and wrote names and relationship, but received no response.

A gentleman (Mr. Rubens) rose in the audience, and said: All have fathers and mothers, and such questions as had been put and answered were of no importance. He said: It is reported that Napoleon has a dangerous disease which he hoped would prove fatal, and he wished the Spirits to answer whether it would or not; and he wished they would tell him whether General Lane would be successful, etc.

Mr. Rogers took his seat at the table. The President remarked that if his theory was correct—that is, *electrical*—we might expect Mr. Rogers would bring out prompt and strong responses. Mr. R. wrote on four papers, and took them up and asked the Spirit to respond. No answer! He wrote on four more, but could get no response. The President's theory, of course, not sustained.

MONDAY EVENING, September 22, 1856.

The question came before the Society for discussion exclusively on the facts exhibited before them as embodied in the Report. The debate was continued three successive Monday evenings. By a generous vote of the Society, Charles Partridge, Esq., was invited to participate in the debate, and to exercise the privileges of a member of the Society during the discussion of this question. He was called upon to open the debate, which he did by remarking, first, that the form of the question made it devolve on the other side to open the investigation, and to account for these phenomena by physical laws. However, he proceeded in a brief presentation and review of the phenomena which had been presented before them, and regretted that they confined the debate to the significance of the very few and imperfect manifestations which they had witnessed.

Mr. P. remarked, that although his lips might seem to them as

speaking, yet he assured them they were not, but were used simply as the instruments of his indwelling spirit for communion with the spirits of his auditors. Their spirits—not their ears or lips—had comprehended the manifestations of his spirit. He said his and their spirits had acquired various other means of communion of thought and emotion. He instanced writing as one of these, and observed that it would be just as reasonable to say the pen originated the thoughts conveyed by the words written, as to say the physical hand originated them. It was neither, but the same indwelling spirit which was constantly seeking out new inventions to facilitate communion with other spirits. He said this desire for spiritual intercourse is in consonance with what is seen everywhere in Nature, namely, elements attracting and consociating with their kindreds. So strong is this law of kindred consociation, that Spirits, after leaving their earthly forms, seek other instrumentalities whereby to continue their intercourse with mortals. But as this might be considered as begging the question, he would go back and observe: That the presence or absence of intelligence or Spirit in anything can not be determined by physical science or laws. But by a rule similar to that which we determine the species to which a piece of flesh or bone belongs, we may as unerringly determine to what species any movement, sound or manifestation of intelligence belongs, through whatsoever instrumentality it may appear. So clear is this rule exhibited and applied in these spiritual manifestations, that everybody admits that they proceed from *human intelligence* somewhere. The only question at issue is, whether these exhibitions of power and intelligence originate in the spirit inhabiting the earth-formed man, or whether they proceed from spirits which have left their earthly forms?

Observation and experience have determined certain limits to the physical and mental powers of man in his earthly condition—such as inability to move ponderable objects without physical contact, to disclose facts beyond the limit of perception, and knowledge which he never had the means of acquiring, etc. Hence if manifestations occur, and facts are disclosed, and knowledge communicated which transcends the power and capabilities of man in his earthly habiliments, we must look to other sources for their origin and production.

Mr. P. said individuals were recognized in the earth by their movements, tone of voice, peculiarity of expressions, autographs, etc.; and if, after their decease and through other instrumentalities, these marks of identity are unmistakably given, together with the history of the individual, his business and earthly relations, a disclosure of his secret acts, with reference to facts and evidences which confirm the disclosure, the name, place, time and cause of death, etc., we are equally bound to accept his claims to a spiritual individuality, as we are when similar proofs are given by mortals. He insisted on the same rule of evidence being observed in spiritual as in material things, and that each should be tried by its proper tests, namely, minerals by chemical tests and spiritual things by mental tests.

Mr. P. insisted that modern Spiritualism be thoroughly and candidly examined, not by bigots and enthusiasts, but by discreet, earnest, sober, strong, discriminating minds, and that the facts and evidences be treated as we would treat any new phenomena in nature. He said it was a *matter of fact* so clear that no one need err therein. He closed with the following propositions:

First. That the pertinent responses to the questions were significant of human intelligence;

Second. That the mistakes which occurred did not indicate guessing, or the action of the mind in mortals, but of immortal mind separate from the earthly form, manifesting itself through imperfect conditions and instrumentalities;

Third. That there is no known law of mortal mind by which it can produce, on ponderable objects, sounds, vibrations and movements, without physical contact and muscular effort;

Fourth. That there is no known art or legerdemain by which questions put, as in the Report, can be answered so uniformly correct;

Fifth. That there is no law of mind which will account for its claiming an independent spiritual existence while it animates a mortal body;

Sixth. That there is no known physical law which accounts for the fact that the phenomena, if produced by mortal mind, everywhere, whether before skeptics exclusively or otherwise, claim for themselves a spiritual origin;

Seventh. That the claims of every phenomenon, as to its origin and use, should be respected until shown to be false.

The debate then commenced:

First. The affirmative alleged that the raps and movements of the table were produced by the persons called mediums, and that the intelligence exhibited was their own.

The negative replied that there was no deception on the part of the mediums, as had been testified to by the President of the Society, who sat directly beside the mediums, and also by several of the questioners, and by the skeptical gentleman who put his hand on the floor near to the medium's feet, and declared that the raps were not produced by them; but on the contrary, that they were sometimes produced on the book-case or ceiling several feet from her; which fact the President and others near, having the best opportunity of determining their location, confirmed.

Second. The affirmative alleged that the mediums saw what names and questions were written. This was replied to by saying that the mediums did not see, or in any way know, what the names or questions were, and that nearly all the questioners had written in secret purposely, and declared at the time, as the audience could generally perceive, that the mediums could not have known what was written on any one of the papers by any known law.

Third. The affirmative claimed the intelligence to be of earthly origin, because it so nearly resembled the human intelligence of mortals. The resemblance was admitted on the part of the negative, and it was urged as one of the evidences of its spiritual claims, which was rendered certain by the fact that all known means of such knowledge by mortals was cut off in the experiments.

Fourth. The affirmative were quite sure the intercourse was not with immortal Spirits, because the Spirits of Newton and Dally did not speak to one of them when they had this opportunity. This was replied to by saying, that Spirits were not the obedient tools of men, to be commanded by them, and that we were not authorized to predicate immortality or intercourse with Spirits on the continuance of any reciprocal personal friendship that may have existed here. And further, that if such intimacy does continue, conditions may not always be favorable to its manifestation.

Fifth. One in the affirmative objected to the spiritual claims of the intelligence manifested, because it did not come up to the idea of his theory, namely, that death transported the Spirit into Omniscient wisdom, while another objected because a Spirit that knew only one language while on the earth, had communicated to them in the German and Spanish languages beside.

These objections were replied to by saying, that a false theory can not negative a substantial fact; that England is not annihilated by the fact that letters from there do not come up to the exalted idea some men have formed of the intelligence of its inhabitants; that it is more rational to conform our theories to facts than the facts to theories. And again: that there is opportunity to learn and progress in the Spirit-world, in languages as well as in any other branch of knowledge.

Sixth. The affirmative object to the spiritual claims because of its manifestations through physical instrumentalities. This was replied to by saying man knows nothing of Spirits in earth-forms, except by their manifestations through physical nature; and since all matter is motionless, all movements of it indicate the presence of Spirit.

Seventh. The affirmative objected to the spiritual claims, because they did not believe Spirits would come back to tell us about our grandmothers. This was replied to by saying, that Spirits, like mortals, generally reply to questions asked them, and that the letters "E. M.," given to Mr. Glaze as the initials of his grandmother's name, shows the intelligence to have been independent of his mind, for he declared he did not know them.

Eighth. The affirmative object to the claims of spiritual intercourse because Spirits did not tell us the *Arctic* would be lost. It was replied that Spirits did sometimes forewarn people of catastrophes. The burning of the *Henry Clay* on the North River being previously disclosed through a medium in Bridgeport, Conn., and also the destruction of the *Pacific* having previously been disclosed through the mediumship of Mrs. Porter, were cited to show that Spirits sometimes do disclose such events before they transpire.

Ninth. The affirmative objected to the spiritual claims, because ponderable objects can not be moved without physical contact; and the Bible says, "a Spirit hath not flesh and bones," etc.

Hence they could not move a ponderable object, nor be felt nor seen by mortals.

This was replied to by saying that no history can properly negative current phenomena—that man's senses are his authority for what does or does not exist as physical facts. But do the words mean what they are used by the affirmative to signify? The quotation purports to be the words of Christ after his death, and on his subsequent appearance among men, clothed in his earthly habiliments of flesh and blood. In this condition Christ appealed to men's senses and asked them to believe in immortality, because he existed beyond the grave; and to satisfy them that it was really himself (Christ), he asked them to "see and handle him, and to thrust their hands into his wounded side" even, to satisfy their skepticism. For the same purpose he walked, talked, ate and drank with mortals. It was insisted that the whole narrative was evidence of spiritual intercourse—the power of Spirits to control matter, to re-clothe themselves temporarily in human physical forms, and to move ponderable objects, such as the stone that was rolled from the door of the sepulchre—move tables, chairs, etc.

The foregoing is the substance of the discussion in brief, and here it closed for the present. A committee was then constituted by the Society to visit mediums and make further investigations, and to report during the winter, when the subject will again be taken up; and it is hoped that it will be more thoroughly and systematically discussed. The committee have already some very interesting facts to report.

SPIRITUALISM IN NEWPORT, R. I.

NEWPORT, November 25, 1856.

For the last three weeks our sittings have been irregular, and nothing of moment has been wrought. In the olden time, when Daniel was master of all the king's mediums, he sustained his superiority by a pure life of body and soul. Pulse and water, the food of the medium chief, wrought upward, yearning for the light, and this came down from Heaven greater than that of all his subordinates, who fed grossly and divined to the sensual plane. So, too, the Priestess at Delphi was kept pure, chaste and spiritual, that she might be clairvoyant for the heavens above.

Our mediums would do well to take note of these things. It is too much to ask of the pure angels, that they bring us manna through the sloughs of earth. "I am the resurrection and the life," said the great Medium of Nazareth; that is, he had wrought to the higher planes, and felt that he had risen to pureness and light while yet inclosed in the house of clay. So be it unto us, that as many as are of God, may be the sons of God by the upward life to our Father.

Let our banners be inscribed with an every-day religion, to be borne in all relations of life—to be hero-hearted against all slave-ries, all oppressions, all wrongs—open to all love, all knowledge, all wisdom, as the best example of the Christ-principle in the life of Jesus; and not have our banners torn and trailed in dirt and mire through the week, and then patched and covered for Sunday display. These six day's wreck of soul carry much darkness to the valley of death.

A few days since, while sitting, a Spirit from this same dark valley presented himself. Rather in a boisterous way he came; but as we wish to deal kindly with all, if they come with good intent, and to be of use where we can, we began asking questions of him; but the answers soon led us to suppose that it was not for good that he came. We then made the mental invocation in the name of God and the good angels, that if the Spirit were not present for a good purpose he would leave. As there was a little confusion and doubt in our own mind, there was not an immediate departure. We then distinctly but mentally repeated the invocation. In an instant the medium's hand was still. A Spirit friend then wrote:

"I should not advise you to sit any longer now. There are many evil Spirits around. They will hover round the best of circles, and, if encouraged, stay."

We then asked if our mode of casting out was the proper one. He replied, "You have tried it to your satisfaction. Repeat, if the first time fails." We have never had any difficulty in this respect, in the several instances we have had. The undeveloped, or low Spirits, can be cast out as readily now as two thousand years ago.

Here is a phase of an opposite stamp: At our sitting last evening, a Spirit of somewhat anomalous character manifested himself. It appeared friendly enough, but we could not unravel it. We silently made the invocation to test it. It remained, and

answered to our silent invocation. "It is good," and so it seemed to be; but as there is some mystery about this appearance, we shall await further light.

At the same sitting, our friend, Dr. Hazard, in the Spirit-land now some fourteen years, visited his patient in our circle, and used the same means of which we have already spoken in our facts published in the *Christian Spiritualist*. He, this time, made a diagram of the abdomen, laying open the internal viscera, and drew my attention to one difficulty with his patient. My own mind, intently fixed on other organs as the seat of disease, we did not readily follow the index finger to the part he directed us to, which was to the biliary duct, with a line across it. We asked, Obstruction of the biliary duct? An emphatic "Yes" was the response. Here, then, we came to the locality of disease in a way not set down in regular routine practice. Is there not danger of heresy in this direction? We shall have to ask, not what is the use of Spiritualism, but what is the use of medical science—"Star-eyed science"—if it can not diagnosticate the seat of disturbance, and Spiritualism can! Very many of the greater medical lights confess to their darkness in tracing symptomatic manifestations to their organic and functional causes—*post mortem* examinations often failing to make true their faith from outer sight. But if Spirits out of the flesh can supply this deficiency of science, can we adopt their revelations without rank heresy to the consecrated practice of ages? And shall not the spirit in the flesh be in danger of having our craft set at naught, whereby we live and move and have our being? Time was when, if the brains were out, the men would die; but now they rise and push us from our stools. True, if the laws of physiology, chemistry, hygiene, etc., were taught in all our schools (as above all things they ought to be, so that all might know how to engineer their own health), there would be but little need of quizzing by Spirits in the flesh, nor of returning to practice by Spirits out.

C. B. PECKHAM.

ADDITIONAL COMMUNICATION,

ON THE FINDING OF THE BIBLE BY HILKIAH.
BY DR. HARE.

I am ready to admit that there is in the books of Moses, and other books of the old Bible antecedent in date to the alleged discovery of them by Hilkiah, a mass of matter which it is difficult to conceive to have been concocted at the time of the alleged discovery. For my part I should not have thought that any wise knave would have deemed it expedient to represent the Deity as teaching people to conquer, plunder and murder all neighboring nations, while affording them no knowledge of their immortality. Yet how could the priests have been so forgetful of the basis of their supremacy? If the prophetess Huldah was imbued with such an awful idea of the wickedness resulting from this neglect, was there no one inspired to point out consequences so pernicious at the time when such reprehensible negligence commenced?

But in any aspect in which the facts may be contemplated, this inference is undeniably justified, that the whole of Scripture which existed prior to that date, was placed at the mercy of the priests, the Scribes and the Pharisees of the period when the discovery took place, while we have no more reason to confide in Hilkiah, Shaphan, Josiah, and their associates, than we have now to put our trust in the Mormon Elders and their gubernatorial chief.

Under such circumstances is it not unreasonable to identify the book thus alleged to be discovered, with the word of God?

What reason is there for supposing that the Scribes, Priests and Pharisees were any better in the reign of Josiah, than during that of Herod? If during the last mentioned reign they were like "*whited sepulchres, full of dead men's bones*," have we not grounds to suppose that during the reign of the former they may have been equally corrupt? Paganism in the eye of Moses was so great a sin as to authorize the assassination of three thousand Israelites in one day, for worshiping the golden calf; yet, in Josiah's reign, idolatry had superseded the doctrine of that prophet, so that a persecution of the idolaters was forthwith commenced by that pious monarch.

If the rule of Jesus be resorted to as a standard, these Jewish idolaters who thus had neglected their Master's will, *knowingly*, were vastly more culpable than those who worshiped idols in ignorance, as did those whom the Jews extirpated from Canaan.

Yet still notwithstanding this sinfulness, according to Bible worshipers, they continued to be the chosen people of the God of a hundred millions of solar systems!

THE ANGEL'S HOME.

God sent a little lily, to shed its life of sweetness around our hearts; fair and fragile, she passed away with the summer flowers, to a more congenial clime. I saw her in death's still repose, white burial robes enshrouding her rounded limbs, her tiny hands folded loosely on her breast, clasping a white rose. "The dimpling smile had ceased its play, and on her pale lip gone to rest;" dark fringed lashes drooped upon her pallid cheek, veiling the blue orbs. Her golden tresses fell like sunbeams on her snowy garments. Around and about her there hung a mystic holiness, hushing the idle gazer. They laid her in a quiet spot, flowers brightly blooming round. A lamb resting upon a slab of purest marble, with the inscription, "She followed the Lamb," marks her resting-place. When the morning light steals through the shadows, brightening the dewdrops that hang on the flowers, I long to hear her murmur sweetly, "Good morning." And through the long day I pine for the touch of her small hand, the music of her busy feet, her joyous laugh, her loving words, and sweet caresses. And at twilight, as alone and sad I sit musing, I feel her presence, her angel touch upon my brow, her sweet voice whispering, "Behold my home." I closed my eyes, and a vision of beauty opened to my view. A grassy spot, with mountains in the distance; a huge rock here and there overgrown with moss and mossy vines; a grove of trees varying the scene; the aspen's silver leaves dancing merrily in the sunshine; the cedar in her emerald robe; the oak, upon which hung a vine, enriched with purple fruit; the stately pine waving her plumes, and many trees and shrubs of rare and rich foliage, flourish there in perennial beauty. Flowers, fairer than ever bloomed on the bosom of the earth, smile blushing as they feel the kiss of light through all their glowing veins, and joyously scatter perfumes thick and sweet upon the air. The magnolia lifts her silver chalice on high. The rose breathes odorous sighs to straying zephyrs. "The mignonette deep and tenderly breathes the pure home fragrance of an humble heart." The violet meekly blooms amidst a little forest of green leaves, and cheerful daisies light up the grass. The music of many birds, of bright and gorgeous plumage, warbling merrily in the sunshine, enlivens this beautiful spot. Others on light wings cleave the blue vault of heaven. A fairy lake lies in the center, reflecting the blue above. Clouds, serene and white, unfurl their banners, softening the light as it comes gently down. This fair and flowery spot is the home of little ones who leave this earth; they are instructed there by angels. Numberless children, clad in shining garments, with crowns of light about their heads, sport joyously there—some decking lambs with flowery garlands, others weaving them; some were floating upon the silvery lake in fairy barks. One alone was not sporting; she was seated upon a moss-covered rock, near which grew a stray jessamine; her garments were dazzlingly white, and a crown of lilies encircled her brow; upon her shoulder rested a snow-white dove, an emblem of her pure and gentle self. As I gazed, I knew it was my lost Lily. The light of heaven shone through the mazes of her rich hair, and from her blue eyes beamed a soul of love; her lips, like a parted rosebud, breathed my name. I unclosed my eyes: the twilight had deepened into night. I am no longer sad; that vision is vividly before me, and the memory of it will ever bring a peaceful influence to cheer me. O mothers, in whose house there is an empty cradle, a vacant chair, a missing form, do not—O do not mourn the little ones; but rather rejoice that angels have borne them to a home so bright and blessed, from a world so darkened with sin! Think of them as I ever do of Lily—as pure and happy in the angel's home. LORA.

OLD ENGLISH MANNERS.—In the reign of James I. men and women wore looking glasses in public—the men as broaches or ornaments in their hats, and the women at their girdles, on their bosoms or sometimes (like the ladies of our day) in the center of their fans, which were then made of feathers inserted into silver or ivory tubes. At feasts, every guest brought his own knife, and a whetstone was placed behind the door, upon which he sharpened his knife as he entered. In 1664, a Dutchman named William Boonen, brought the first coach into England; and it is said the sight of it put both horses and men into amazement. Some said it was a crab-shell brought from China; and some imagined it to be one of the Pagan temples in which the cannibals adored the Devil. In 1634 two rich widows desired to marry the Earl of Huntingdon for the sake of the title. One of them offered to lay down twenty thousand pounds on the day of her marriage. The other offered five thousand pounds a year, during his life and six thousand pounds in cash, he to go with her to the church and marry her; immediately after the ceremony, they were to take leave at the church door, and never to see each other again.



"Let every man be fully persuaded in his own mind."

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, DECEMBER 13, 1856.

TO A CORRESPONDENT.

"OBSERVER," of New Orleans, is informed, with many thanks for his kind offer, that we would be happy to hear from him, as often as convenient, in respect to any facts and movements pertaining to Spiritualism, but that his article, written under date of November 19, would, if published in our columns, carry a torch in rather dangerous proximity to a powder magazine; and on that account we feel constrained to decline its insertion.

Movements of the Editor.

SINCE Mr. Brittan left Fond du Lac, Wisconsin, he has delivered lectures in Beloit (Wis.), Rockford (Ill.), and from a private letter received after the last week's TELEGRAPH had been worked off, we learned that he had then just completed a course in Chicago. His appointments, dating from his last dispatch, are as follows:

Beloit, Wis.	Thursday Evening	November 27th.
Rockford, Ill.	Friday	" 28th.
Milwaukee, Wis.	Sunday (three lectures)	" 30th.
New Albany, Ind.	Tuesday Evening	December 2d.
" "	Wednesday	" 3d.
" "	Thursday	" 4th.
" "	Friday	" 5th.
Laporte, " "	Sunday (two lectures)	" 7th.
Goshen, " "	Monday Evening	" 8th.
Coldwater, Mich.	Tuesday	" 9th.
" "	Wednesday	" 10th.
Edwardsburg, " "	Thursday	" 11th.
Battle Creek, " "	Friday	" 12th.
Jackson, " "	Sunday	" 14th.
" "	Monday	" 15th.
Lioni, " "	Tuesday	" 16th.
Utica, N. Y.	Sunday (two lectures)	" 21st.

Mr. Brittan has delivered nearly forty lectures since he left New York, and thus far has not failed of meeting a single appointment. He expects to reach home before Christmas.

The friends in the several places named above, are requested to make their arrangements agreeably to this Programme.

FORMER SPIRITUALISTS AND MEDIUMS.

DR. DEE.

DR. JOHN DEE was born in London, in 1527, and died in 1608. He was eminent as a scholar, and especially for his mathematical acquirements; and all accounts concur in representing him as a singularly devout and honest man. He traveled much, made the acquaintance and enjoyed the confidence of many crowned heads, and was especially honored with the consultations and patronage of Queen Elizabeth. Dr. Dee professed for many years to be in constant consultation with Spirits, and the records of what passed between him and them were collected and printed in a folio volume some fifty years after his death. How much, or whether any, hallucination entered into these experiences of Dr. Dee, we are unable to say, having never seen the book referred to. It is not probable, however, that a man of his intelligence could have succeeded in entirely deceiving himself for thirty years, or that, with his acknowledged honesty, and in the absence of all rational motives for such a course, he could have employed all this time in willful efforts to deceive others, especially as his occupation brought upon him the utmost poverty and distress.

A more ample history of Dr. Dee than that which comports with our present limits to give, should be accompanied with an essay upon the magnetic and psychological influence of certain stones and crystals, which have been more or less in use in almost all ages and nations, by persons seeking interior light. Dr. Dee solemnly declared that one day while he was engaged in devout meditation and prayer, an angel appeared to him and gave him a stone of a convex shape and peculiar quality, by looking intently into which he could see the apparition of such Spirits as he required, and could even hear their voices. It was by means of this stone, as he professed, that he subsequently held his consultations with the Spirits.

Before this idea is given over to unqualified ridicule, it must be reflected that the Jewish high priest on entering into the holy of holies, where he enjoyed immediate communion with Heaven, put on a breast-plate in which were twelve crystalline stones. Baron Von Reichenbach has, by a long series of the most careful and accurate experiments, demonstratively proved the remarkable neurological and psychological effects of crystalline bodies upon sensitive persons who approach or come in contact with them.

Besides it is quite possible that the interior essences of certain mineral or other compositions, possess a special affinity for the spiritual substance, and that they may thus serve as *reflectors* or *mirrors* by which properly organized persons may see into the other world. Many well-authenticated stories might be told of the marvels disclosed by means of the "magic mirror;" and we are credibly informed of a woman in Massachusetts who, by the aid of a crystalline stone, has given many wonderful revelations on subjects transcending the sphere of the outer senses.*

LADY DAVIES.

Godwin, in his "Lives of the Necromancers," says: "This lady was a person of no contemptible talents, but what she seems most to have valued her-self upon, was the gift of prophecy; and she accordingly printed a book of strange and wonderful predictions. She professed to receive her prophecies from a *Spirit*, who communicated to her audibly things about to come to pass, though the voice could be heard by no other person. Sir John Davies (her husband) was nominated Lord Chief Justice of the King's Bench in 1626. Before he was inducted into office, Lady Elenor, sitting with him on Sunday at dinner, suddenly burst into a passion of tears. Sir John asked her what made her weep, to which she replied: 'These are your funeral tears.' Sir John turned off the prediction with a merry answer. But in a very few days he was seized with an apoplexy of which he presently died. She also predicted the death of the Duke of Buckingham in the same year. For this assumption of the gift of prophecy, she was cited before the high-commission court, and examined in 1633.

THE LAIRD OF WESTBURN'S DREAM.

A writer in the *Intellectual Repository*, a New Church journal published in London, cites the following facts in the experience of the above named personage:

Gabriel Hamilton, of Westburn, in the county of Lanark, was the representative of an ancient and distinguished branch of the Duke of Hamilton's family, namely, Hamilton of Torrance, a cadet of the great house of Raploch, which was immediately sprung from the Lords of Cadzow, the ancestors of the Earls of Anan and Dukes of Hamilton. The grandmother of this Hamilton of Westburn was a daughter of Sir Walter Stewart of Allanton. And thus Westburn and Allanton were near kinsmen, at a time when relationship and intimacy were synonymous; the death of Westburn took place about 1757 or 1758, and Allanton had pre-deceased him several years. Their estates, moreover, were situated in the same county, and they were on the most affectionate and familiar terms with each other. Westburn, who was an elderly man, and not in very strong health, was in the habit of reposing during an hour after dinner; and his wife, the beautiful and estimable Agnes Dundas, heiress of Duddington, usually sat by the side of the couch reading to him, or conversing until he fell asleep. One day he slept longer and apparently more soundly than usual, and at length he suddenly awoke, and said he had been aroused by the fluttering of the wings of doves. He then addressed his wife, and related to her the following remarkable dream:

"I was walking in the most lovely gardens and pleasure-grounds I ever beheld; and so struck was I with their extraordinary extent and romantic beauty, and with the bright and glorious colors of the flowers which sprang up around me on every side, that I exclaimed, 'This can be no other place than Paradise! this must be the garden of the Lord!' I had hardly uttered these words when a youth of radiant beauty and heavenly expression approached me, and smiling sweetly on me, he accosted me familiarly by name, giving me a cordial welcome to his happy home. I expressed my surprise at his friendly and familiar greeting, seeing that we were but strangers. 'And yet,' said I, 'there is that in your countenance which makes me feel as if you were my friend!' 'Seek not,' said he, 'to deny our old and intimate acquaintance. You are my near kinsman and familiar neighbor and friend;' and so, observing that I looked astonished and incredulous, he said, 'Is it possible that you have forgotten me? Is it, even with you, so soon—out of sight, out of mind? Do you not know me? I am your cousin, Stewart of Allanton.' 'Impossible,' said I, 'for my dear friend Allanton was old and plain looking; whereas, you are the most beautiful youth my eyes did ever behold.' 'Even so,' said the youth, 'all those who come here are made youthful and beautiful. There is here neither age nor plainness. I am no other than your dear cousin and old friend Allanton, and within twenty-four hours you will be here with me, and you will be young and beautiful like me.' Hereupon, I heard the loud fluttering of the wings of doves, and I suddenly awoke."

It may be imagined that Westburn's dream made a deep impression, not unmingled with awe, on his affectionate wife. She deemed it to be a warning that she must hold herself in readiness to resign him ere long, at the call of his heavenly Master and Father; and even so it came to pass. On the following morning Westburn was found dead in his bed. His Spirit had departed during the night, and had gone to join his early friend and kinsman in the gardens of Paradise.

* We have seen it stated that the identical stone or mirror with which Dr. Dee invoked Spirits, was publicly sold in 1842, among a collection of curiosities originally possessed by Horace Walpole. It was simply a piece of mineral coal, cut in a circular form, perfectly polished, and having a handle.

PRIMITIVE SPIRITUALISM—A "GOLDEN AGE."

In discussions concerning Spiritualism, allusions are often incidentally made by one class of thinkers, to a primeval age of humanity, in which it is alleged that spiritual intercourse was general, and was recognized as among the normal privileges of man—which age is sometimes called the "Eden," or "Golden Age." Others, however, on negative and theoretical grounds, dispute the reality of any such ancient state of humanity as is here assumed, and demand the proof of those who affirm it. Presuming this demand to proceed from a sincere desire to know the truth, it ought to be met by a respectful response; and as the present writer is among the affirmers of this doctrine, he would briefly submit the following as indicating the sources and nature of the general evidences which convince him of the truth of his views on this subject.

In those very ancient records which constitute the beginning of the book of Genesis, we find at least *distinct representations*, not to say a *literal history*, of those spiritual conditions of humanity which admitted of a very intimate communion between the human soul and a spiritual and divine source of intelligence. We are told that the Lord, on various occasions, and on various subjects, spoke to Adam and Eve in the garden; and subsequently we have records of similar communings with Cain, Abel, Enoch, Noah, etc. And here it may be remarked that beside the declaration of modern seers, there are various archaeological, historical and philosophical considerations which might be specified had we room, and which at least render it *extremely probable* that these various, personal names are representatives of great peoples or churches; and the establishment of this idea, though not necessary to our main position, would give still more force to the fact of a general primitive spiritual intercourse.

But as it has become unfashionable among certain minds of this age, to refer to the Bible as an authority for truth, such may be referred to other sources of evidence bearing upon this question. We would ask them to search down to the roots of *profane* history, and tell us which of the more ancient nations it is that does not claim by its traditions to have been at its origin in some way in intimate connection and communication with a divine source of intelligence, or with Elohim, celestial Amshas-pands, Angels, heavenly demons, or spiritual beings of some kind? Take for instance Egypt, and it will be found that all her written histories which pretend to be thorough, mention established traditions as sacredly preserved among her sacerdotal orders and her learned men, which claim that she was under a direct divine, or in some sense spiritual, government in her earliest ages. The same, with little modification, may be said of Assyria, Persia, India, China, etc.; and all the minor and secondary Asiatic nations, so far as we know, refer back, by their monuments, literature and traditions, to a similar condition of open spiritual intercourse as enjoyed by the earlier tribes and generations of mankind. Even the Greeks, a nation whose origin is involved in much less obscurity, claimed that the people who ormed their first colony, were under a divine leadership; and the Romans annually, in the latter part of December, celebrated for several days what they called the "Saturnalia," when the Senate adjourned, the schools vacated, presents passed mutually between friends, guilty persons were released from punishment, war was proclaimed wicked, servants were waited upon at the table by their masters who exchanged condition with them—and all for the express purpose of commemorating the Golden age (not of the Romans but of humanity) when liberty was universal and slavery did not exist—under the peaceful reign of a divine spiritual influence which they designated by the name of Saturn.*

We may here add that Rev. Thomas Wilks has recently found and translated from the Welsh language, some excerpts from the sacred traditions or Bible of the Druids, which bear a complete correspondence to our Bible records concerning a primitive Eden state, and subsequent fall and spiritual degeneracy of man; and those who wish to know farther on what ground we assert the existence of universal traditions among the ancient nations, in respect to a primitive, golden age, and a subsequent spiritual degeneracy, may find what seems to us a perfectly overwhelming amount of testimony on that and collateral subjects, extracted from the sacred records of the Chinese, Hindoos, Persians, Egyptians, Greeks, and other nations, in an old work on the harmony of religions, written by Chevalier Ramsay.

* The *Carnival*, which is annually celebrated in Rome to this day, is but a perpetuation of the ancient Saturnalia, in a changed form.

Beside, let the reader go into any classical library, and take down the books of ancient poetry, mythology, history, philosophy etc., and he will find the spiritual element so involved in the warp and woof of their literature that to take it out would essentially mar, and in some instances destroy, the whole fabric. Admit that these records are to a great extent mythical and allegorical; so are most of the spiritual visions of modern mediums mythical and allegorical, and not susceptible of literal interpretations; and in the former case as well as in the latter, the question comes up, *What mean those myths and allegories, if they have not a spiritual foundation, origin, and import?* Or if the reader demands more literal authorities in support of our positions, let him read Iamblichus concerning the mysteries of the Egyptians; or let him read in the works of Pausanias, or in the History written by Herodotus, concerning the numerous oracles, prophets, pythonesses, prophetic dreams, etc., which were recognized by, and so potentially guided the progress and swayed the destinies of, the different nations, tribes and peoples of which they wrote, *from the earliest period to which their history could be traced.*

But we can not pursue this subject farther at present. It was our purpose simply to indicate a few of the sources of intelligence on the subject at issue, and which it seems to us can not be entirely disregarded by any candid inquirer for the truth on this matter. We have abstained from specific quotations on account of our limited space and the abundance of the materials, but should quotations be demanded they may hereafter be given to any required extent. The momentous theological and philosophical corollaries that are connected either with an affirmative or negative decision of the question at issue, of course need not be specified to any reflecting mind; and in view of these, we have seemingly a right to expect that those who either affirm or deny the positions in question, will do it as the result of some earnest effort and labor to *inform* themselves upon the subject. F.

CONCLUSIVE MANIFESTATIONS.

On Friday evening the 5th instant, we had another visit at our residence, from that remarkable test medium, Mildred Cole, of 485 Sixth Avenue, this city—a little girl about twelve years of age. She was accompanied by her mother and several of her other friends; and, anticipating their visit, we had invited some company to be present and witness what might occur. After the circle had become seated in order, and quietude had obtained, the medium became entranced, went to Mrs. M., a lady concerning whose connections she could certainly have known nothing externally, and wrote from right to left, with a little embarrassment and a slight error in spelling, the name of ANNA MORRIS, which Mrs. M. said was the name of her Spirit mother. A communication of some length ensued; the medium the meanwhile entirely removing, by manipulations, an unpleasant headache from Mrs. M.

The little girl then resuming her seat, presently commenced passing her hands over her face, and each hand over the opposite arm; but the meaning of this was not at first understood. She then went to Mr. and Mrs. Horn, and wrote with her finger backward on her arm, the name of "Charles," which at first was not recognized, and then wrote the name of "Clarence." This latter was the name of their little boy, some three or four years old, who had been burned to death in consequence of his clothes igniting from a bonfire of straw, last spring. The child, through the organs of the medium, then immediately began to speak of the "naughty fire that had burned poor Clarry all over the arms and the face and head, and burned all his clothes off but his little shoes," (which was so.) The medium now repeated the motions over her face and arms to show where the child had been burned, and it was then evident that the *same* motions which she had made before leaving her seat, and *before any one had thought of the burned child*, were a part of the personation. So accurate was the representation throughout, and so perfect and circumstantial was the description of the fatal accident by which the little Spirit had been separated from its earthly body, that the parents could not entertain the slightest doubt of the presence and identity of their Spirit child, and were deeply affected by the manifestation.

Among other things, the child said that it had several times visited his father (who is an artist) in his studio, in company with his uncle Charlie; and as a proof of this fact, he accurately described two or three pictures which the father, at different times, had been at work on, and which the Spirit said he had seen when he came to visit him. At the mention of "uncle

Charlie," the father asked the little spirit if his uncle Charles was present? "Yes," said the medium, "that was his name that was first written on the arm." Of course this could not have been the result of a transference of thought, as the Spirit of "Charles" had not before been thought of, even by Mr. and Mrs. H. themselves; and it is proper to state that neither the medium nor any of her friends, had ever seen or heard of Mr. or Mrs. Horn before; and, indeed, it was only by accident (apparently) that the latter had dropped in on the occasion, without knowing that any Spirit manifestations were expected at our residence that evening. A more conclusive series of demonstrations of the presence and identity of Spirits could scarcely be conceived; and a persistence in skepticism in view of such proofs, would certainly, as it seems to us, have indicated a decided mental weakness.

Other manifestations of considerable interest took place during the evening, but these we have no room to describe.

We believe that those who are desirous of obtaining conclusive tests of Spirit-manifestations, would be very likely to be well satisfied by calling on little Miss Cole at her residence, as above. F.

LAWS OF NATURE AND SPIRIT FORM.

CHARLES PARTRIDGE, Esq.:

New York, December 1, 1856.

Dear Sir—I felt somewhat surprised while reading a piece in the TELEGRAPH of last week, under your signature. The piece purports to be from a Spirit, and is a description of the process of changes which the Spirit undergoes in passing from the body to the Spirit-world. The gross absurdities related in that description rendered it almost incredible that you should permit it to reach the public eye. Spiritualists generally look to you as soldiers look to their general. Your known experience, based upon Nature, and your sound discretion, render you well fitted to receive their confidence; therefore I can not come to any other conclusion than that you did not give this due consideration before giving it to the public.

Spiritualists generally are thinkers, and thinkers are students of Nature; therefore whatever is contrary to the known laws of Nature can not be recognized by them as Nature's productions. Such, then, must come under the miraculous. Nature, in her formation of animals and vegetables, makes them perfect without any extraneous aid. If she does this in the lower creation, what must be expected when she comes to man—the crowning piece of her productions? Why is it that she has expended so much admirable ingenuity in the formation of the body, if the life-principle could form its own body from the surrounding atmosphere, as stated by the Spirit? Supposing the life-principle, when it leaves its earthly body, to be endowed with a property which attracts from the surrounding atmosphere those ingredients which correspond to its own nature, by what law, then, does it assume form, seeing it is disconnected from that law of Nature which gave it its origin? Would it not ever continue to attract from the atmosphere without any respect to form? Please give your opinion of this.

The other links of this communication seem to me equally preposterous. The one part is at variance with nature, and the other with reason. In conclusion, then, I will ask, is it not more rational to suppose that the Spirit leaves the body in its perfect, natural form? This is the opinion generally entertained, and it agrees with Nature. There is no reason why we should discard it till we have positive knowledge of its falsity.

JOHN MACLEOD.

REMARKS.

Mr. MacLeod, of course, would not consider me as standing sponsor for everything published from the Spirit-world, although I recognize the right of Spirits to be delivered of their burdens, whether their conceptions are legitimate or otherwise. It should be noted that, in the article referred to, I only claimed to have faithfully reported the Spirits' utterance; and if Spirits entertain erroneous views, our readers have a right to know it. We know, and feel proud of it, too, that, as our correspondent says, "Spiritualists are thinkers;" and for this reason we feel relieved from the unpleasant task of our Christian cotemporaries, namely, of chewing and digesting the mental food for others.

My correspondent thinks the Spirits' theories are contrary to the known laws of nature. Perhaps they are; and if I knew precisely the operations of all the laws of nature, I might then presume to judge; but I don't—therefore I can only report and publish, and leave for others to digest and judge.

My correspondent asks my opinion on the following question: "By what law, then, does it (the Spirit) assume form, seeing it is disconnected from that law of nature which gave it its origin?" Well, I have put on my spectacles and looked as sharp as I could, and the laws of nature run up as far as I can see, and really I don't know how much farther; and I can not answer farther until I see the disconnection assumed in the question. Again he asks: "Would it not ever continue to attract from the atmosphere without respect to form?" Well, that has not been my experience; and I have attracted a good deal from the atmosphere or something else—fully my share. My form is yet

comely; and I don't know that my Spirit's attraction, after it leaves this form, will be less symmetrical. I have not been there, and am willing to listen to those who have. Finally, if the communication published serves to stimulate thought, it will do good. Whether it is true or false, our readers must judge; but they must hold me responsible only for those sentiments written or uttered by

CHARLES PARTRIDGE.

TIFFANY'S MONTHLY.

This Magazine for December is now ready for delivery. It contains its usual amount of logical and vigorously written articles, those comprising the present issue bearing the following titles: "Justice Considered;" "Coacoochee's talk;" "What is the use of these Manifestations?" "Effects of Land Monopoly upon Labor;" "Crime, its Nature and Practice;" "Human Standard of Perfection" (by Love M. Whitcomb); "A Word to the Laboring Class;" "I am the Way;" various "Propositions," "Current Items," etc. From his article entitled "I am the Way," we extract the following:

The teachings of Jesus having respect to the way or means by which the disciple was to be unfolded in the spiritual and divine of his nature, in order that he might become the subject of spiritual and divine inspiration, and might thus become a medium for spiritual manifestations, it followed, as a necessary consequence, that the reception and practice of his doctrines would be attended by the "gifts of the Spirit," and that those who possessed none of these gifts could furnish no outward sign of discipleship. Hence the doctrine, "These signs shall follow them that believe," naming certain spiritual gifts; also, "Whosoever heareth my sayings and doeth them, the works that I do shall he do."

There are different forms of spiritual manifestations, according to the character and condition of the medium—those which are external and physical, and those which are internal and inspirational; and these forms of manifestation are suited to different conditioned minds. There are degrees of elevation and dignity to them according as they are suited to the communication of higher truths and purer affections. They correspond to the different members of the human body, each necessary and useful in its sphere, and altogether composing one body.

This has been so in every age of the world, and will continue to be so as long as there are different degrees of understanding and purity of affection in the universe; and as that will continue until creations, formations and progressions cease, we may continue to look for this diversity of gifts. The same principle which gave to one the spirit of prophecy, to another the gift of tongues, to another the gift of healing, etc., in the days of Paul, continues still, and will be manifested by the same diversity.

Those who have converted Christianity to a creed in faith, and have embodied in it religious forms and ceremonies in practice, do not possess the gifts of the Spirit, simply because they have not followed the way of (Jesus) by which those gifts were to be attained. They have not believed in him as "the way" to attain unto these gifts; they have not kept his sayings, and consequently they have not attained unto the benefits of his system; they have not brought themselves within the promise, for that was only to those who "kept his sayings."

Orthodoxy itself admits its own recreancy in character. It does not profess to be obedient to the teachings of Jesus. It affirms an almost infinite remove of condition from that of Jesus. It goes further; it affirms the impossibility of full or perfect obedience, and pleads the total and inborn depravity of the heart as its excuse, trusting that faith in the merits of Christ will make up the deficiency. Nothing can be more false and unphilosophical than such a faith. The bestowal of the Spirit without measure upon Jesus, was owing to his receptivity through the character to which he had attained by obedience. Had he not attained to that condition, he could not have received so abundantly. "God is no respecter of persons." He is as ready to bestow upon one as another. The only condition demanded is receptivity, and that depends upon unfoldment.

The Orthodox, then, who deny to themselves the necessary unfoldment, by so doing deny to themselves the only condition upon which salvation can come to them. They are laying other foundations for redemption than that which Jesus laid. They are trying to climb up some other way—to enter into heaven by some other means. For this reason it is that they do not possess the promised gifts, because they have not attained to the necessary character; and they have not attained to that character, because they have not believed in and practiced the teachings of Jesus as constituting "THE WAY."

The Late Suicide.

Since the publication, in our last week's issue, of our article concerning the suicide of Mr. John B. Fairbank, several persons who were more or less intimate with the deceased, have called on us and expressed the opinion that we might, in truth, have laid considerable more stress than we did, upon the *physical* condition of Mr. F., and the long-continued intense absorption of his mind in mechanical inventions and other matters *aside* from Spiritualism, as inducing the mental derangement which resulted in the unfortunate act of self-destruction. One gentleman who has talked a great deal with him of late, is of opinion that his views of Spiritualism can not, in any point of view, be considered as more than a remote and incidental cause of his derangement.

Original Communications.

SPIRIT COMMUNICATIONS.

TO CHARLES PARTRIDGE, AT HIS HOUSE, 26 WEST 15TH ST., NOV. 20, 1856,
(Through Mr. Redman, Medium, Office 391 Canal street.)

CHAPTER II.

THE LIGHT—THE FORMATION OF SPIRITUAL BODY—ITS ADAPTATION TO THE SPIRIT—ITS CONTRAST WITH MATERIAL FORM—ITS REQUISITES—ITS POWER—ITS WEIGHT—ITS COLOR—ITS MISSION—ITS DUTY GIVEN.

Every new-born Spirit has its guardian or attending Spirit. The light previously spoken of, was my teacher, who was imperceptible to me as to form, owing to my undeveloped condition. As I came nearer my plane of spiritual life, external objects became more visible—external elements more sensible, external pleasures more pleasurable. It seemed as if my confused vision was opening, and the misty nonentity was gradually passing away. As I continued my upward flight I could distinctly perceive numerous bands of Spirits passing and re-passing—at least I presumed them to be Spirits, for they bore the same resemblance to me as did my attending teacher. The more conscious I became of my situation, the nearer and more tangible seemed to be my relation to the partner of my spiritual birth; and as I became individualized, the individuality of the person spoken of, was apparent.

During my spiritual voyage, as it were each stratum of atmosphere seemed to add a new element to my Spirit and increased its cognizance of surrounding objects, and in fact they became portions of the spiritual form. As far as a knowledge of time is given to me, I should judge it was nearly twenty-eight hours before there was given me a tangible picture, or a firm foundation or knowledge of my position. I saw in the distance a purple light extending as far as my vision, and increasing in its beauty and form as I nearer approached. Its singular appearance and position, the wonderful beauty and perfectness of the light, gave rise to many queries which were all asked of my attending guardian—perhaps too confused and vague—for he gave me to understand that one idea was sufficient to be replied to at a time.

My pleasure and astonishment gave rise to so many thoughts that I found them all expressed before one was answered. Suiting the action to my guardian's word, I first inquired as to the production of the strange luminations? A response came quickly, which was that the object of my inquiry was my destined sphere or home—my quiet sphere of organization. When the necessary elements were brought *en rapport* with the requirements of my Spirit, I became as tangible as those whom I saw momentarily passing to their respective duties. Again I asked, how and what produced the purple appearance?—why not have the form of a city or some material formation? The reply was as ready as before, that to the uncultivated organs of the Spirit every object seemed enveloped in a composition similar to the one seen by me. As an instance of this, she gave me her own particular case before mentioned, in which her Spirit seemed to me like a light rather than a tangible material.

After having the appearance of my sphere fully and philosophically explained and illustrated, I gazed on the object of remark, and I distinctly saw forms of various sizes actively engaged, and found that I was nearer than before. It was but a short time before I found myself actually within the elements of what was to be my resting-place or home, or, as it were, my child-birth into the immortal and progressive regions of the blessed. My sensations can not be described. My spirit, filled with joy, wonder, surprise and pleasure, grasped at every new beauty as the winged inhabitant of air grasps at its food that so innocently flies from flower to flower. So thirsty was my spirit for some food of life to strengthen and stimulate its energies, that I almost fancied I was developed sufficiently to comprehend every minutia of the new life's requisites before I had passed through the initiatory laws, or had stepped upon the first round of my duty. * *

I am called away to attend a spirit passing from the form, in Cincinnati, Ohio. It is a lovely female who is struggling against the influence of mortal decay. As I told you before, every Spirit that passes from earth is surrounded by myriads of Spirits. I am to be one of the happy band; eight Spirits come for me. (The medium's hand moved over to grasp and shake mine; and as the Spirit seemed to leave the control, his hand lit and shut the door. The Spirit said, "Oh, open!" the door was opened. This occurred at ten minutes to 10 o'clock.)

Faithfully reported by CHARLES PARTRIDGE.

THERE is no error so crooked, but it hath in it some lines of truth. Nor is there any poison so deadly, that it serveth not some wholesome use.

MR. AMBLER'S LABORS AT PORTLAND.

PORTLAND, ME., November 16, 1856.

The following was intended for our last week's issue; but at the eleventh hour, when the paper had to be made up, it was discovered that the printer had neglected to put it in type.—[Ed.]

At the close of Mr. Ambler's Lectures on Spiritualism in this city, the Board of Government of the Portland Spiritual Association, before which they have been delivered, unanimously adopted the following resolutions:

Resolved, That the series of discourses in this city, by the Rev. Mr. Ambler, have afforded us the highest gratification, both in regard to their unsurpassed eloquence and to their high moral and religious sentiments, which, while they meet the entire approbation of professed Spiritualists, have been set forth with so much good taste and sound logic, as not necessarily to give offense to those who may differ from him in their religious creed.

Resolved, That our best wishes for his welfare and success accompany him in all his future operations.

Resolved, That Mr. Ambler, as soon as other engagements will permit, be requested to favor us with another course of lectures on the same subject; and that the Secretary of this Association be instructed to correspond with him to this effect.

Resolved, That the Secretary be requested to transmit a copy of the foregoing resolutions for publication in the *New England Spiritualist*, Boston, and the *SPIRITUAL TELEGRAPH*, New York.

M. A. BLANCHARD, Rec. Sec'y.

FRIEND BRITTAN:

You will perceive by the above that Mr. Ambler has closed his labors with us for the present. He has been with us the past ten weeks, delivering two lectures on each Sabbath, which have been listened to by large and intelligent audiences, composed of those who have a lively appreciation of matter as well as style, though in the latter he is probably unsurpassed, while as to the former, the crowded audiences who listened to his closing discourses abundantly testify. His lectures have embraced the whole range of Spiritual Philosophy, from its rudimental, phenomenal aspects to the highest aspirations of the soul, at which it aims and to which it points with the unerring index finger of eternal progression, both here and in the spheres. The subjects of his discourses have been peculiarly well chosen, and in their discussion has been exhibited a logical acumen seldom if ever equaled in extemporaneous speaking. We expect he will return again in the spring, when, from the interest manifested, and the anxious inquiries as to whether he is coming again, and if so when, we confidently expect the number will be much increased. The demand is now very general for regular speaking every Sabbath, and it is our purpose to supply all legitimate demands that have for their object spiritual enlightenment; thus far we feel that some good has been accomplished in that direction, as will be perceived when I state to you that since February, 1855, to the present time, less than two years, there has been raised and expended for the diffusion of information on this subject by the exertions of the friends engaged in the cause in this city, over eighteen hundred dollars, and our course is still onward. M. A. B.

MYSTERIOUS KNOCKINGS IN KILLINGLY, CONN

KILLINGLY, CONN., November, 1856.

MESSRS. PARTRIDGE AND BRITTAN:

In response to your call for "Facts," I will here make record of some remarkable manifestations which occurred in our town some eighteen months since. I intended, at the time, to communicate the facts to you for publication in the *TELEGRAPH*, but have been negligent in doing so.

On Monday evening, May 14, 1855, the family of a Mr. Henry Young, residing in a manufacturing village in this town, were awakened from their sleep, between the hours of 10 and 11 o'clock, by loud noises occurring in various parts of the house. The family were aroused, and at once commenced a search for the cause of these unusual sounds. The house was thoroughly searched, the noises all the while continuing, but the cause remained hidden. Loud, heavy poundings were heard all over the house; the crockery upon the shelves would shake and clatter; the doors opened; a drum was beaten upon when no one was near it, and heavy blows were heard as upon the outside of the house. In the morning the family related the story of the night, and it was just such a story as we used to listen to, in our boyhood days, of "haunted houses."

On Tuesday night the noises were not heard. On Wednesday night again, between the hours of 10 and 11 o'clock, the writer of this was called upon by two neighbors who stated that the noises had commenced at Mr. Young's again, and that the family requested me to call. Glad of the opportunity of witnessing these boisterous manifestations, I at once repaired to the house; but strange to say, as soon as I entered the noises ceased. The house was filled with people, who related what they had heard. The sounds were similar to those heard on Monday night. The crockery in the closet and the furniture on the stove had been made to shake and rattle in their presence. The doors opened, and heavy blows, like the backing of a wagon or cart against the house, were repeatedly heard.

I remained some fifteen minutes, looking for a repetition of the sounds, but all was still. I then stated that if the noises had really occurred as they represented, there was a cause for them, and in my opinion they were caused by Spirits, and proposed that we should sit around the table for the purpose of getting an explanation. They assented, and a circle was formed, but without success. Presently a daughter of Mr. Young, a young girl, with a brother, left the room and went into another part of the house, when we heard loud raps in the room where they were. They instantly returned, much frightened, saying the rappings followed the girl wherever she went. I then, suspecting the girl to be a medium, proposed the forming of another circle, which was done, as many sitting around the table as could conveniently do so.

The following conversation then ensued between the communicating Spirit and myself:

Ques. Is the Spirit now communicating, the one who made the loud manifestations on Monday night? *Ans.* "Yes." *Q.* What was your object in doing so? *A.* "To attract attention; I want to make a communication." *Q.* Will you give us your name? *A.* "Yes."

The name of a gentleman, a Mr. T. who formerly resided in the village, and who had been in the Spirit-world two weeks, was here spelled out in full. Now, will you give us the communication? I inquired; and the following was received, the raps being very loud and distinct:

"Tell Charles I want to have my family taken care of; I want my wife moved right off."

Q. Why do you want your wife removed? *A.* "If she remains where she is she will not live long." *Q.* But you are happier now than when in this sphere, and would you not like to have your wife with you? *A.* "Yes; but for the children's sake she must remain here longer." The Spirit then indicated the place where he would like to have his family removed to, affirming that the tenement could be procured, which was doubted, as applicants had often been refused. Other conversation ensued, which I need not repeat.

The communication to Charles surprised us all. He was a son-in-law of Mr. T., and the one upon whom devolved the duty of attending to the wants of the widowed wife, and was sitting with us at the table at the time. Mr. T. had been sick a long time, and at the time of his decease his wife was very low, and her recovery doubtful; and the family were in indigent circumstances. That they needed the assistance demanded was evident to all, and this was soon afforded them. Charles procured the tenement indicated by the Spirit; the family were removed to it, and Mrs. T. soon recovered.

The remarkable feature in this case is, that the manifestation was a spontaneous one. The subject of Spiritualism was of no interest to any one in the village but myself, and probably had not been thought of by any one but myself for months. But these unusual and boisterous manifestations occurred, alarming and frightening the family to such an extent that they were about to leave the house if they continued, and resulted in attracting attention, so that a sitting was proposed and the Spirit enabled to make known its desires, showing a continued care and affection for those he loved while on the earth.

Mr. T. was a church member, and formerly much opposed to Spiritualism, but became a believer in its teachings a short time previous to his decease.

Can the odyle philosophers account for the manifestations mentioned?

Respectfully,

E. H. BURGEE.

PSYCHOLOGICAL AND SPIRITUAL.

HAMILTON, N. Y., November 22, 1856.

MESSRS. PARTRIDGE AND BRITTAN:

While some say there is nothing new under the sun, there are at least some strange manifestations occurring, of which it seems difficult to give the *rationale*. There seems to be a new phase, or opening up, in the mental or spiritual world, which is giving food for thought and reflection; and the question arises, how is it that certain persons will, in a state induced by certain manipulations, unconsciously manifest the different phrenological organs, or their functions, by merely having them touched by one who does not know their offices or locations, and be kept for hours acting out and imitating persons and characters much better than they can in their waking state, and performing what they could not do if they would, or what they would not if they could? I have seen cases under what is called mesmeric and biological influence, and various phases of spiritual manifestation, but I don't recollect to have seen any that manifested the same phenomena altogether, as the following case, which happened last week in this place:

Having been out late attending one of O. S. Fowler's lectures (who, by the way, has been enlightening the citizens of Hamilton on their phrenological developments and the principles of the science), when I came home I found a young physician at my place intending to wait until about one o'clock, A. M., to take the cars to his place of destination. As he had lost his chance in the former part of the day, he did not wish to be delayed longer. As we had a little time to spare, the subject turned on phrenology and mesmerism, when he asked me to mesmerize him. Knowing that he had been under the influence before, I thought I might do it; but knowing that he was also opposed to being put into that state, I had doubts of succeeding. However, after a little time he began gradually to show signs of his eyes closing, and settled back in a state of apparent unconsciousness. I then began to excite the different phrenological organs, and found that he responded in the language of the different organs when I placed my finger on them—not because I knew the location of them, but because the location was touched, as a different organ was often manifested from the one intended, I not knowing the exact location of the organ. The same was manifested when the organs were touched by parties entirely ignorant of the location; and the moment the finger was moved from the place,

the organ ceased to act, remaining quiet until again excited, and then commencing to express its excitement in words, at the same place where it had left off, even if in the middle of a word. He gave away his watch when benevolence was excited, and would give away anything that he had. When acquisitiveness was excited, he manifested just the opposite state.

After going through with the different organs for some time, I told him that some party wished him to go and see a patient. After inquiring into the circumstances of the case, he at first declined going, on the ground that he did not wish to attend to the low Irish; but benevolence being excited, he concluded to go. But when I told him that the party would not have him, and excited combativeness, he was for pitching into him, and was with difficulty restrained, until benevolence was excited.

We then left him to himself. In a short time he got up very dignified, and looked somewhat important. I inquired who he was, and he replied that he was Galen, the father of Medicine. I asked him to examine my head and give me a phrenological description of character—a thing he could not do in his waking state—and to my surprise he gave the description as well as any one who had before examined it. He then described the developments of two other heads in quite a scientific manner, manifesting more real ability than he was capable of in a waking state, on that subject. After a little he seemed unconscious for a short time, and then assumed a very different air and manner. I asked, "Who are you now?" He replied, "Father O'Connor, a Catholic priest." He wished to confess the parties, took out a book, and began some oration in Latin, when some one remarked that, in his view of the subject, we were all heretics. He soon took his leave. After a short time he made a most excellent speech, as if from some member of Congress, on the Science of Government—insisting that it should be founded on wisdom and justice, and spoke against slavery. In the midst of this speech he stopped, stood a moment, and commenced an opposition speech, with like ability. He then fixed up, and hurried into the next room to see and prescribe for a patient. Then he went through the character of an Irish comedian, equal to Powers. Then he was a Broadway dandy, with all the peculiarities of action and speech. Then he was a dancing-teacher, giving the necessary directions for going through the steps and figures. Then he performed the character of a "green one," just from the back country. He gave his name as Sam Horton. I asked him who Sam Horton was, after he returned to his normal state. He said he was a fool, and had been dead ten years. He then put on a very solemn air; said he was the ghost of Hamlet's father, and repeated a number of lines which seemed to thrill through those who heard him.

We found considerable difficulty in arousing him, the ordinary reversed passes only seeming to put him into a profound sleep. On touching a spot just a little back of the outer angle of the eye, the eyes would suddenly fly open, and remain so until closed by some mesmeric process. It seemed as if there were a spot which might be termed the organ of wakefulness. When he was finally aroused, he seemed to be in a kind of lost or bewildered state, and when fully conscious he had no recollection of anything that had transpired, and was quite annoyed that he should have missed the cars, as he had important patients to attend to.

There have been a number of cases here which, if properly related, would be very interesting—one of extraordinary clairvoyant powers in a little girl about nine years old. We have no regular circles in this place, and as yet there have been no lecturers. I think there would be quite an interest manifested, if there was an opportunity of hearing a few lectures on the subject.

Yours truly,

A. N. W.

TESTS THROUGH A BOY.

MR. EDITOR OF TELEGRAPH:

You sometimes call for test facts. If you consider the following letter worthy a place in your columns, you are at liberty to publish it.

To MR. WASHINGTON NORTH, NEW ORLEANS:

Other—I received your letter bearing date October 5th, and in haste I proceed to answer it. In my former letter I gave you some facts of Spiritualism. I now send you some more, hoping that you will duly consider them. I will proceed without regard to dates.

About one year ago, as I returned home from the town of Washington, I was informed by the family, that my second son, thirteen years of age, was a writing medium. This somewhat surprised me, for he, of himself, could not make the letters of the alphabet; and yet he wrote very plainly and legibly, using words and naming places, towns and animals, of which he had no knowledge.

Very frequently he has come in from the field and said, "Pa, something is talking to me." "Well, my child, what does it say?" Here he would make a great effort to repeat their sayings, but would always fail, and conclude by saying, "It can write it." If he would sit to write, the Spirit of his grandfather would purport to be present. And any unprejudiced person could very easily see that the language was more like that of the grandfather than that of the boy. To me it was conclusive evidence that our venerable father was present, though he had left the body many years ago.

To the foregoing, you may reply that you have seen children mesmerized, and heard them describe towns unknown to them, and use language far above their capacity. Very true, brother; and what was the cause of the phenomena? Were they not caused by the mind or Spirit of the magnetizer operating on, and influencing, the mind or spirit of the child? Then, in the case of my son, is it not reasonable to suppose that the mind or Spirit of our venerable father was operating on, and influencing, the mind of my son, as well as controlling his mus-

cles to write the words that he could not influence him to articulate with the organs of speech?

It may be proper to remark here, that my son was formerly quite dull and slow to learn; but since he has been thus influenced by his Spirit friends, he is more apt to learn, and at present his orthography and hand-writing are better than that done by Spirits through him; and yet the Spirits' composition written through him is far above his capability.

The following test is a good one, and goes to show that our minds do not control the manifestations. Last fall, the Spirit of my brother William purported to be present. I inquired whether he could give me his age when he left the earth. He answered, "No." "If I get the record, and give you the knowledge, can you remember it, and communicate it hereafter?" "Yes." I went and got the book containing his birth and death, and I had not more than got the book and opened on the page containing the record, when the medium's hand beckoned me to hold on. His hand then passed to the paper, and with inconceivable speed gave me the age of my brother William; and I do most solemnly affirm that no mortal present knew his age. I did not know whether it was correct or not, until I compared it with the record. I then inquired why he could not give his age before I got the book? He answered, "I got the knowledge in the book; if you had known my age I could have got it from your mind, but the object was to let you see that I could make the calculation before you could."

I might give many facts of a like nature, but for the present let the above suffice.

FRANCIS NORTH.

VALLEY, WASHINGTON COUNTY, IOWA.

SPIRITUALISM IN MEDINA, OHIO.

MR. EDITOR:

The cause of Spiritualism in various places in this county has recently received a new impetus through the very efficient labors of Mrs. Britt. Hundreds of attentive auditors were directed to the truths of the modern spiritual unfolding, both at Lodi and Westfield. At these places she has made many friends who will long cherish her memory as being their first guide to the realms of spiritual truth, as it has recently been developed to the consciousness of our common humanity. Permit me, Mr. Editor, in this connection, to call the attention of our spiritual lecturers to the wants of the county and small towns off from the ordinary routes of travel. I have lectured in many of our Northern cities, and attended the lectures of some of our most prominent laborers; I have also frequently spoken to rural districts, and usually the largest gatherings are to be found in the country.

The stronghold of Spiritualism is in the free, glorious country, where an independent life leads to greater freedom of thought and action. As to compensation for spiritual lectures, the country—the source of wealth—offers greater inducements than the city can afford. Add the expense of travel, hall rent, hotel bills, etc., and the compensation will fall short in comparing the city to the country, where the expenses are comparatively trifling. Beside, send your appointment one or two weeks ahead, and you will have the pleasure of having a large and attentive audience.

Spiritualism still lives, and hundreds are daily being convinced of its stupendous truths—truths which will do more to elevate humanity than all the reform societies and man-made institutions of modern times. The hope of the world rests upon its spiritual ideas. If these be wrong, the cause of humanity will be retarded in their progressive development; if true, we may soon look for a brighter page of human history than has ever been written upon the scroll of time. While Spiritualism points to a common home in the heavens for a common humanity, it at the same time takes away the dividing line between the worlds and makes of "twain one" brotherhood, thus demonstrating that human interests and human attractions are amply provided for by a Divine Providence, whose unfoldings are the manifestations of love, and whose "ways" are the developments of wisdom.

R. P. WILSON.

RIVER STYX, November 12.

A WARNING.

A few evenings ago there was a meeting in my neighborhood, and I was intending to go and leave my three small children with an old man that lives with me, and is quite deaf. A little while before I started, while very busy, I was impressed that I must go up stairs. Not having anything to go for, I thought I would not go; but the impression came so strong that I must go, that I took the light and went. When I came to the stove-pipe, I found something had been pushed so hard against it that it was parted, and one end was resting against the oak plank that supported the chimney. We had a fire sufficient to char that oak plank where the pipe rested against it, a quarter of an inch. If it had been pine, it would, I think, have been on fire; and if I had gone and left it in that condition, with none but the children and the deaf old man, I think I have great reason to believe my house would have been on fire. If that warning came from the Devil, as some of my Christian friends say, he does for the widow and the fatherless what they do not often do.

PAULINE W. KINSEY.

RICHLAND GROVE, MERCER CO., ILL., November 14, 1856.

A WHOLESOME REGULATION.—The Board of School Directors of the city of St. Louis have passed the following resolution: "That henceforth no teacher shall be allowed to inflict blows on the head in any manner; that the use of the rattan or like instrument upon the hand is prohibited; and that bruising or maiming the hand, or any other part of the body, will not be tolerated, and this Board wish it distinctly understood, that in accordance with powers reserved in their rules, they will consider departure from such restrictions good cause for immediate discharge from the service of this Board."

SPIRITUALISM FROM AN ORTHODOX PULPIT.

CHARLESTON, Mo., November 18, 1856.

S. B. BRITTAN:

Dear Sir—The Rev. Thomas J. Fisher, of world-wide celebrity as a revivalist, and the Rev. J. M. Harrington, both of the Baptist Church, have just finished a protracted meeting at this place, at which there has been—to use their own terms—an unusually large, or abundant, outpouring of the Spirit, to the conversion of souls; or, to use more modern, though perhaps worse, phraseology, a large number of persons have been spiritualized in a similar manner to those under Peter's preaching on the day of Pentecost.

Of course they denounced the doctrine of Spiritualism—"table revelations." They called it as a trick of the Devil, and no doubt convinced many; for they hold it up in a ludicrous, irreverent, and what is worse, a false light, representing that it was exceedingly foolish to believe that the Great Author of our being, "from whom cometh down every good and perfect gift," has in these latter days, according to his promise, permitted his angels to visit us, who are but "ministering spirits" (Heb. 1:14) to have "charge over us in all our ways" (Ps. 91:11, 12) and who "encamp round about us to deliver us" (Ps. 34:7)—and that we should be visited by our departed friends, upon whose dying hours the preachers dwelt with no ordinary pathos, and who we are told are to become "as the angels" (Math. 22:30) and are among "the great cloud of witnesses who encompass us about" (Heb. 12:1), watching over us with undiminished love, and endeavoring to lead us upward toward that bright realm which the preacher so glowingly described.

We listened quietly; for though we regretted to hear the truth, as we believe it was taught by Jesus, so caricatured, yet we endeavored to follow His example and say, "Father forgive them—they know not what they do." Judge, then, our surprise to hear the Rev. Mr. Harrington make the following statement in his discourse:

A certain Judge Molder (who by the way has been a Spiritualist for years and is an old subscriber to the *Telegraph*) who lives some twenty miles off, being a member of the Baptist church, had come here to attend the meeting. One night during its progress he awoke and was sensible that some one, or something, was trying to get him out of bed, and he had a strong impression that he must get up and go home. He inquired (how the preacher did not inform us) if it was the Spirit of his eldest son (who died last summer), and the response (how the preacher saith not) was affirmative, and it was insisted that he must go home. As soon as possible, in the morning, he went for his horse, mounted him, rode through town, without stopping at his boarding-place to tell them he was going—without bidding the preacher farewell, although he passed him in the street—and pushed on home, urged, as he says, by an irresistible impulse to go; and he went, sparing neither whip nor spur. When within about six miles of home, he met a messenger coming after him. His favorite son—his pet child—was sick, very sick. On went the parent, and on went the Angel of Death. But a few hours and the child had parted with his earthly father and gone, with the pean shout of triumph upon his lips, to his Father in Heaven. Here ended the preacher's tale. He painted in glowing colors the father's anguish, and how much deeper it would have been, if his son had died when he was far away, as did the eldest one (and but for the premonition in the bed-chamber, so it would have been), but he forgot to account for the premonition.

Judge Molder can account for it—does account for it. He believes it was the disembodied intelligence—the Spirit—of his eldest son, that was by his bedside and impressed him with the thoughts of impending evil at home. Spiritualists can account for it, for they believe that the Spirits of men are "as the Angels in Heaven"—that they are "ministering spirits," even as the once man Gabriel was sent to Daniel, or the prophet of old to the Apocalyptic John.

But how did the preacher account for it? Not at all. How could he? His brother preacher had already renounced the "table revelations" as the work of the Devil, and it would not do to say, that his good brother Baptist, Judge Molder, was warned to go home, to see his dearest and almost only son, die the triumphant death of a Christian. It would not do to say that a man whom the people of his country had kept in office for over twenty years, had been frightened by a dream; and if so, the intelligence conveyed in the dream might need accounting for; and so he ignores the explanation altogether. Probably he forgot himself when he told the circumstance; but it shows that the theological rulers of the present day will sometimes, even if like Nicodemus they could by night, inquire into the workings of that Spirit whereof they can hear the sound but can not tell whence it comes, or whither it goeth.

"It moves," said Galileo, as he gazed upon the bright heavens after his abjuration. "It moves," say we, notwithstanding we are comforted, if not to assure, at least to keep to ourselves our belief in the fulfillment of God's promises, or be anathematized as infidels or idolaters; but when preachers begin to give spiritual facts, they will find a long that the devil theory, which the religious teachers over eighteen hundred years ago charged upon Jesus, will hardly do unless I admit that he has been transformed into an angel of light, a commendation most devoutly to be wished.

Now we would like to have the sneerers at, and opposers of, Spiritualism tell us who or what sent Judge Molder home that son might die in his arms, and without whose aid he would have been too late? Whoever or whatever it was, has the Judge's than their timely information. Was it the Devil? Then truly has he won his way of light, and is doing good service, and may be proud.

GEO. WHITCOMB.

Interesting Miscellany.

BOOK-MAKING IN AMERICA.

It is somewhat surprising to know that the number of houses now actually engaged in the publishing of books, not including periodicals, amounts to more than 200. About three-fourths of these are engaged in New York, Boston, Philadelphia and Baltimore; the balance being in New York, Cincinnati, Buffalo, Auburn, Louisville, Chicago, St. Louis, and a few other places. There are more than 3000 bookellers who dispense the publications of these 200, beside six or seven thousand apothecaries, grocers and hardware dealers, who connect literature with drugs, molasses and nails.

The best printing in America is probably done in Cambridge; the best cloth binding in Boston, and the best calf and morocco in New York and Philadelphia. In these two latter styles we are yet a long distance from Haydon, the pride of London. His finish is supreme. There is nothing between it and perfection.

Books have multiplied to such an extent in our country that it takes 750 paper mills with two thousand engines, in constant operation, to supply the printers who work day and night endeavoring to keep their engagements with publishers. These tireless mills produced 270,000,000 pounds of paper the past year, which immense supply was sold for about \$27,000,000. A pound and a quarter of rags are required for a pound of paper, and 400,000,000 pounds was therefore consumed in this way last year. The cost of manufacturing a twelve months' supply of paper for the United States, aside from labor and rags, is computed at \$49,900,000.

Some idea of the stock required to launch a popular work may be gathered from Messrs. Longman's ledger. These gentlemen report that when 25,000 copies of Mr. Macaulay's two recent volumes went flying all abroad from Paternoster Row, no less than 5,000 reams of paper, 6 tons of pasteboard, and 7,000 yards of calico were consumed.

Most of the large publishing houses now stereotype everything they intend to print. The electrotyping process is largely employed, and an experiment is now being made in Boston, of which we shall hear more at some future time, which, if successful, will decrease the expense of stereotyping about one third. We have lately heard that a machine is in use in New York for type-setting, and that the second volume of Mr. Irving's life of Washington was prepared for press by its aid.

Four hundred years ago a single book of gossiping fiction was sold before the palace gate in the French capital, for \$1,500. The same amount of matter contained in this expensive volume the Harpers now supply for twenty-five cents. Costly books, however, are not out of fashion, for we are glad to know that 17,000 subscribers have already been obtained for Professor Agassiz's splendid new enterprise.

The Harper establishment, the largest of our publishing houses, covers half an acre of ground. If old Mr. Caxton, who printed those stories of the Trojan war so long ago, could follow the ex-Mayor of New York in one of his morning rounds in Franklin Square, he would be, to say the least, a little surprised. He would see in one room the floor loaded with a weight of one hundred and fifty tons of presses. The electrotype process would puzzle him somewhat; the drying and pressing process would startle him; the bustle would make his head ache, and the stock-room would finish him quite.

An edition of Harper's Monthly Magazine consists of 160,000 copies. Few persons have any idea how large a number this is, applied to an edition of a book. It is computed that if these magazines were to rain down, and one man should attempt to pick them up like chips, it would take him a fortnight to pick up the copies of one single number, supposing him to pick up one every three seconds, and to work ten hours a day.

The rapidity with which books are now manufactured is almost incredible. A complete copy of one of Bulwer's novels, published across the water, in three volumes, and reproduced here in one, was swept through the press in New York in fifty hours, and offered for sale smoking hot in the streets. The fabulous edifice proposed by a Yankee from Vermont, no longer seems an impossibility. "Build the establishment according to my plan," said he; "drive a sheep in at one end and he shall immediately come out at the other, four quarters of a lamb, a felt hat, a leather apron, and a quarto Bible."

The life of an extensive publisher is of necessity one of great labor, both of mind and body. He begins with the author and ends only with the purchaser. Between these two worthies there lies a world of detail known only to the "Trade." Success to the craft.—*American Baptist.*

FACTS ABOUT THE PRESIDENTS.—Four of the first seven were from Virginia. Two of the same name from Massachusetts, and the seventh from Tennessee. All but one were sixty-six years old on leaving office, having served two terms; and one of them, who had served but one term, would have been sixty-six years of age at the end of another. Three the seven died on the 4th of July, and two of them on the same day and year. Two of them were on the Sub Committee of Three that declared the Declaration of Independence, and these two died on the same day and year, and on the Anniversary of the Declaration of Independence, and just half a century from the day of Declaration. The name of three of the seven ended in "son," yet neither of these transmitted his name to a son. In respect to the name of all, it may be said in conclusion, the initials of two of the seven were the same; and of two more that they were the same; and the initials of still two others were the same. The remaining one, who stands alone in this peculiar, stands alone also in the love and admiration of his country, and the civilized world.—WASHINGTON! Of the first five, only one son, and that son was also President.

PAUL AND VIRGINIA.

It is not to be supposed that among those who read at all, there are many who are unacquainted with the beautiful story of Paul and Virginia, by Bernardin St. Pierre. The accomplished author was an officer of the garrison of Mauritius in 1744, and at that time a melancholy catastrophe which happened on one of the coral reefs surrounding the island, furnished a basis of facts on which he reared his interesting fiction.

One is rather reluctant to destroy the illusion produced by the romantic narrative of St. Pierre; but in truth he was indebted to his imagination for a picture of the storm—and the brave and generous Paul is but a myth.

The facts are these: On the night of the 18th of August, 1744, the French ship St. Giran was wrecked on one of the reefs on the north-eastern coast of the island. On board of the ship were two young ladies, by name Mallet and Caillon, (who were returning from France whither they had been sent for education,) both of whom were lost.

The depositions taken at the time by the French officials, and from which these facts were gathered, state that Mlle Caillon was last seen upon the top-gallant fore-castle of the wrecked vessel, with a gentleman, M. Louchamps de Montendse, who was at the time endeavoring to persuade her to trust herself with his efforts to save her. To enable him to accomplish the object, it was necessary for her to disencumber herself of some portion of her clothing, and this, from a sense of modesty, she declined doing, and so perished with M. Montendse and the larger part of the crew of the ill-fated vessel. It was conjectured that M. Montendse was the lover of Mlle Caillon, as, after lowering himself into the sea, he returned and earnestly endeavored to prevail on the young lady to leave the vessel with him, and on her refusal would not leave her again.

Mlle Mallet was on the quarter-deck with M. de Peramont, who never left her for a moment. On these facts as a basis, St. Pierre framed his story.

The celebrity given to it has always awakened the interest of strangers visiting the island, who have naturally desired to look upon scenes consecrated by the pen of genius, and associated in their minds with incidents which, if not literally true, have at least deeply touched their sensibilities. The officers of the ship were therefore glad to land, and among other objects visited, strange to say, they were conducted to what the islanders are pleased to call the graves of Paul and Virginia.

The history of these resting places of the imaginary dead is this: An eccentric French gentleman having a country residence about eight miles from St. Louis, and probably near the supposed graves of the lost, erected in his garden two monuments to the memory of the unfortunate Paul and Virginia, (Mlle Caillon and M. Montendse.)

SUPERSTITION RESPECTING HUMAN HAIR.—Among the English peasantry it is considered very unlucky to leave lying about, or to throw away any, even the smallest scrap of human hair. I have often noticed the careful anxiety of countrywomen in picking up and consuming "each particular hair," and even sweeping up the place where the hair had fallen or been cut, and scrupulously burning the sweepings in the fire. The only explanation they would give of this unusual care was, that if left about, the birds would build their nests with the hair—a fatal thing for him or her from whose head it had fallen; and that if a "pyet" (Anglice magpie) got hold of it for any such purpose—not an unlikely circumstance, considering the thievish propensities of the bird—within "year and day," was sure. The solemn looks and head shakings accompanying these explanations, convinced me that the speakers were in earnest. This appears to be a fragment of very ancient "lore," and I am desirous of knowing if it is to be found "alive" at the present day in other localities. In La Motte Fouque's romance of "Sintram," a lock of the hero's hair, cut off with his dagger, and thrown by the dwarf aloft over the sea, causes the violent storm by which Folko and his wife are detained at the castle of Biorn. I presume from Fouque's employment of this incantation in his romance, that some such superstition did actually exist in Norway at one time. That referred to as existing here may probably derive its existence from the old Norse one in a changed form.—*Notes and Queries.*

THE ARABS.—The intensity of the sunshine is reproduced in the Arab eye; the simoon is a terrible symbol of those gusts of wrath which desolate the human soul. Luxury and indolence are their characteristics as well as fiery tempers, and we are at a loss to reconcile the one with the other. Our sky, bright as it is, is not to be compared with that of the east. After fifty days of desert travel I left it, fascinated by the variety of scenes. In its solitude it resembles the ocean, but its sweet refreshing Providence leaves none of the desert places of the earth without some redeeming quality. God has breathed upon the desert his sweet and cleansing breath. I could point out many traits of resemblance between the sailors and Bedouins. Both are free and roving in their tastes. Among either you will rarely find a coward. I prefer here speaking of the wandering Arab as a type of the race. The Arab dialect, in which the Koran is written, is still spoken in its pristine purity in Egypt, around Mecca. The Arab is brave, and his sense of honor is irreproachable. He is devoted to the Muses. I have no doubt that Christian knights first learned their sense of honor and chivalry among the Saracens at the time of the Crusades. The law of protection is held in as much respect among the Arabs as is the Koran. The pride of the Arab is his birthright, and dignity is his natural manner. The Arab is generous, and his hospitality universal; the guest confers an honor upon his host, and the name of the stranger is sacred.

Whoever is afraid of submitting any question, civil or religious, to the test of free discussion, seems to be more in love with his own opinion than with truth.

ANECDOTE OF HOGARTH.—A few months before this ingenious artist was seized with the malady which deprived society of one of its most useful ornaments, he proposed to his matchless pencil the work we had entitled a Tail Piece—the first idea of which is said to have been started in company, while the convivial glass was circulating round his own table.

"My next undertaking," says Hogarth, "shall be the End of all Things."

"If that is the case," replied one of his friends, "your business will be finished, for there will be an end to the painter."

"There will be so," answered Hogarth, sighing heavily, "and therefore the sooner my work is done, the better."

Accordingly he began the next day, and continued his design with a diligence that seemed to indicate an apprehension that he should not live till he had completed it. This, however, he did in the most ingenious manner by grouping everything which denotes the end of all things—a broken bottle, an old broom worn to the stump, the batt end of an old fire-lock, a cracked belt, a bow unstrung, a crown tumbling in pieces, towers in ruins, the sign-post of a tavern called World's End tumbling, the moon in her wane, the map of the globe burning, a gibbet falling, the body gone, and chains which held it falling down, Phobus and his horse dead in the clouds, a vessel wrecked, Time with his hour-glass, and scythe broken, a tobacco pipe in his mouth, the last whiff of smoke going out, a play book open, with "exceunt omnes" stamped in the corner, an empty purse, and a statue of bankruptcy taken out against nature.

"So far so good," cried Hogarth, "nothing remains but this," taking his pencil in a sort of prophetic fury, and dashing off the similitude of a painter's pallet broken; "finis!" exclaimed Hogarth, "the deed is done, all is over."

It is a remarkable and well-known fact that he never again took the pallet in hand. It is a circumstance less known, perhaps, that he died in a year after he finished this extraordinary tail piece.—*Anecdotes of English Artists.*

BANKOK, SIAM.—BUDDHISM.—A correspondent of the Philadelphia Inquirer gives some interesting particulars concerning the city of Siam, and the Buddhist religion. Bankok has a population of between three and four hundred thousand persons, both sexes of whom live in a state of nudity, except the waist cloth, which is the only clothing worn. The inhabitants live mostly in floating houses and boats. There are ten thousand Buddhist priests in the city, who live on contributions of rice which they levy upon the people. There are about one hundred precincts, called "watt ground," each containing about ten acres, which are walled in with massive granite walls, with gates guarded by figures of men ten feet high, carved in granite. Each of these watt grounds contains splendid temples, monuments and pagodas, dedicated to Buddha, their deity. In one is an image of Buddha in a reclining position, one hundred and thirty feet long, with other dimensions in proportion. The figure rests on its right side, and the whole is covered with gold leaf, while the feet are inlaid with mother-of-pearl representing gods, idols and scenes of church history. Besides this there are some two hundred images of Buddha sitting against the walls of the temple, each about five feet high, and all covered with gold leaf. They have a barbarous custom of burning the dead, previous to which ceremony the body is embalmed for several months.

THE MOON AND THE WEATHER.—In reference to a popular delusion, that the change of the moon influences the weather, a correspondence has just taken place between Professor Nichol and a gentleman in Glasgow, Scotland, who takes an interest in meteorological phenomena. The learned professor's opinion on this subject is contained in the following letter:

Dear Sir—I am in receipt of your letter regarding the supposed influence of the changes of the moon on the weather. You are altogether correct. No relation exists between those two classes of phenomena. The question has been tested and decided over and over again by the discussion of long and reliable meteorological tables; nor do I know any other positive way of testing any such point. I confess I am not at present account for the origin of the present belief. You are welcome to make any use you please of this note.

A LETTER WRITTEN IN ENGLISH BY NAPOLEON I.—In the collection of Count Las Cases, at Paris, there is preserved a curious document—an attempt, the first, perhaps the only one, of Napoleon Bonaparte to write in English. The sense of this extraordinary epistle is not quite clear, but the words, as well as they can be deciphered, are as follows: "Count Las Cases—since six week I learn the English and I do not any progress, six week do forty and two day if might have learn fifty word for day I could know it two thousands and two hundred. It is in the dictionary more of forty thousands ever he could must twenty bout much oftten for know it or hundred and twenty week which do more two years, after this you must agree that to study one tongue is a great labour, who it must do in the young aged. Lordwood (Logwood) this morning the seven March thursday, one thousand eight sixteen after nativity the year Jesus Christ."

AFFECTING REMONSTRANCE.—A gentle Down-Easter was lately essaying to appropriate a square of exceedingly tough beef at dinner in a Wisconsin hotel. His convulsive efforts with a knife and fork attracted the smile of the rest, in the same predicament as himself. At last Jonathan's patience vanished under his ill success, when, laying down his utensils, he burst out with the following: "Strangers, you needn't laugh; if you haint got no regard for the landlord's feelings, you ought to have some respect for the old bull." This sally brought down the house.